

Uriyá Inscriptions of the 15th and 16th centuries.—By BĀDŪ MON MOHAN CHAKRAVARTI, M. A., B. L., *Subordinate Executive Service of Bengal.*

These inscriptions are 14 in number; 12 on the left and right side of the Jayavijaya door-way in the temple of Jagannátha at Purí, and 2 on the right side of the door-way in the temple of Mahádeva at Bhuvanesvara. They furnish important dates of Orissa history, and are the earliest known Uriyá writings found in Orissa.¹

The Jayavijaya door is that which leads into the Porch of the Jagannátha temple. The inscriptions are carved on the door-way. This door-way is of black polished *chlorite*. The left side inscriptions begin from a height of three feet, the right side ones from a height of one foot. They then take up about $\frac{3}{4}$ th of the remaining height. The lines run from west to east, and are nearly, but not always, straight.

The letters are Uriyá, and do not generally differ from the present types except in च, ज and र. They are $\frac{1}{4}'' \times \frac{1}{3}''$. The language is throughout Uriyá except at the end of the right side 5th inscription, where are quoted 4 stanzas of Sanskrit slokas. The orthography is often incorrect. The grammatical differences are small.

The inscriptions belong to four reigns, *viz.*,

(1) Kapileśvara Deva ..	...	...	5
(2) Purushottama Deva	...	...	4
(3) Pratáparudra Deva ...	...	...	2
(4) Mânagovinda Govinda Deva ..	...	...	1
			12

The above sequence denotes the natural order of the kings in their succession; Kapileśvara Deva being the founder of the Súrya-varṇśa and Govinda Deva being the overthrower of that dynasty.

The inscriptions begin with an onumeration of the various titles of the inscribing king. It is curious to observe that these titles increase in number and pomposity, the later we come. All these titles are still used by the Rájá of Purí, and may be found on the title-pages of Uriyá almanacs.

¹ A transcript of these 12 inscriptions, and a translation of tenth, have been given by Dr. R. L. Mitra, in his *Antiquities of Orissa*, Vol. II, Appendix, pp. 165-167. My readings of the same and my translations differ considerably; hence this article.

Next come the dates. The phraseology of the dates is peculiar. Take No. 1 of left side :—

“*Prabardhamána bijé rájye samasta 3 anka Sráhi Magúsir kru troyodasí Bhúmi bare*”=

On Tuesday, the 13th (tithi) of Margasir dark half in the third anka of the prosperous victorious reign of —.

Samasta means here “during.”

Sráhi is a technical word, but has no particular meaning in the context.

The dates are of luni-solar months expressed in tithis of dark or bright half. The ankas are regnal years and something more. Certain figures are considered inauspicious and left out in counting. These figures are one, all numbers ending with zero (except 10), and ending with six. 1, 6, 16, 20, 26, 30, &c., should be left out of consideration in calculating the ankas. Hence 19th anka=16th year, 31st anka=25th year, and so forth.

To be of any practical use, the ankas and tithis require conversion into English calendar dates. Below are given the equivalent calendar dates arrived at in the following manner. From Madalá Pánji,* is found out the approximate year of the king's accession. Add the regnal year derived from the anka. The tithis are given as well as the week days. According to Professor Jacobi's Table (Part CCIX, Vol. XVII of the Indian Antiquary), the year in which the tithi in question fell on the stated week-day can then be easily found. Generally this year is within 20 years of the approximate year. These dates are next verified. The sources of verification are—

- (1) The dates of the other inscriptions ;
 - (2) The Muhammadan histories ;
 - (3) The biographies of Chaitanya ;
- (with respect to the reign of Pratáparudra Deva).

I. KAPILÉSVARA DEVA.

Inscriptions.	Uriyá dates.	Equivalent calendar dates.
1. Left, No. 3 ...	4th anka dhanu new moon, Sunday	= 9th December, 1436 A. D. (O. S.)
2. Left, No. 4 ...	41st† anka dhanu sukla 7, Sunday	= 14th December, 1466 A. D. (O. S.)

* Madalá Pánji is the chronicle of the temple of Jagannátha. Hitherto it has been almost the only source for the history of Orissa in the Hindu period.

† A mistake for 39th.

1. 1901, No. 1. ...
 2. 1901, No. 2. ...
 3. 1901, No. 3. ...
 4. 1901, No. 4. ...
 5. 1901, No. 5. ...
 6. 1901, No. 6. ...
 7. 1901, No. 7. ...
 8. 1901, No. 8. ...
 9. 1901, No. 9. ...
 10. 1901, No. 10. ...
 11. 1901, No. 11. ...
 12. 1901, No. 12. ...
 13. 1901, No. 13. ...
 14. 1901, No. 14. ...
 15. 1901, No. 15. ...
 16. 1901, No. 16. ...
 17. 1901, No. 17. ...
 18. 1901, No. 18. ...
 19. 1901, No. 19. ...
 20. 1901, No. 20. ...

...

...

...

...



- 3 त्रयोदसि शुभिवारे श्री पुरुषोत्तम कटके आइगां होइला दखिणदिगर
 4 दण्डोअसि ओहोर आम्हे ब्राह्मणङ्कु काडिलु दण्डागोपथहरणहि काडिलु
 5 एहा ये हरइ से हरिला दोष पाइ ।

Translation.

On Tuesday, the 13th (tithi) of Margasir dark half of the 3rd anka of the prosperous and victorious reign of the warrior, elephant-lord, king over Gauḍa and the ninety millions (subjects) of Karmāṭa and Kalabaraka (probably Kulbargá), of the powerful Purushottama Deva Mahārāja, while at camp Purushottama, (*i. e.*, Puri) it was ordered:—I remit the levying from the Bráhmans of the Chaukidári Tax (Daṇḍo-ásí Ohor) in the south; I cease to resume the waste lands and the pasturos; he who takes, gets the sin in theft.

Left side.

No. II.

Length 4'—8" × 1'—9"—Lines 11.

- L. 1 वीर श्री गजपति गौड़ेश्वर नवकोटी कर्णाटकलवरगेश्वर प्रताप श्री
 पुरुषोत्तम देव माहाराजाङ्क समस्त
 2 २ आही मेस सु १२ ग्टवारे श्रीपुरुषोत्तम कटके विजे समए पुरुषोत्तम
 देव माहाराजाङ्कर दत्
 3 दखिणदिगदण्डपाटे श्रीपुरुषोत्तम जगन्नाथदेवङ्कर पणामाल देशमानर
 दखिणदिग अवदान सेवक
 4 ङ्कर देशमानर प्रमेश्वरङ्क भोगदेशमान अवदान प्रमेश्वरकु नि (?)
 दालु (?) सेवकमानङ्क
 5 अवदान सेवकमानङ्क काडिलि ए पुरुषोत्तम देव माहाराजाङ्क भोगकु
 अन्तरोधविषे माधोतिल ग्राम
 6 धान भ ५०० काडडी का २००० कामलपुर ग्राम ए भोगकु होइला
 परव देदिअं माजना
 7 (7 letters illegible) महादेवङ्क भोगकु दक्षीण
 8 दीग दण्डपाटे वाँआचास विसे गोप
 9 पुर ग्राम दिलि ए अवदानमान ए भोग
 10 देश जे हरइ से जगनाथङ्क द्रोह
 11 करइ ।

Translation.

On Thursday the 12th (tithi) of Mesha bright half of 2nd (anka) of the warrior, the elephant-lord, the king over Gauḍa and the ninety millions in Kamāṭa and Kalabaraga, of the powerful Purushottama Deva Mahārāja while encamping at camp Purushottama, the (following) gifts of Purushottama Deva Mahārāja in Dakṣiṇadīga daṇḍapāṭa :—(1) for god Jagannātha of Purushottama, a gift of the old māla tracts in the south ; (2nd) for the bhoga of the god a gift of lands out of the lands of the sevaks ; (3rd) gifts to the priests engaged in sleeping (?) tho god, (these) I leave to the sevaks. As offerings of Purushottama Deva Mahārāja (personally,) for bhoga, the village Mādhotila in Antarodha Bisi, paddy 500 bharans, cowries 2,000 káháns and the village Kámalpur—these are for the bhoga. For the festivals, &c., of other gods, goddesses and the Mahádeva I bestow the village Gopapura in Bānehás Bisi of Dakṣiṇadīga Daṇḍapāṭa. These gifts, these lands, he who takes away, rebels against Jagannātha.

Note.

Purushottama Deva got on the throne after a civil war. In this inscription, he hastens to propitiate by gifts the gods and their priests. The gifts are of two sorts :—first he confirms the old grants ; secondly he gives in addition three more villages. The phraseology is tautological and somewhat ambiguous. Dakṣiṇadīga Daṇḍapāṭa is the name of a Division (No. 14 of Sarkár Kaṭak. Abul Fazl). It is not now in existence. The bisis Antarodha and Bānehás still exist as pergunnahs. Gopapura is presumably the present Gopo, where a tháná has been located. The other two villages cannot be traced.

Left side.

No. III.

Length 2'—0 × 7"—Lines 8.

- L. 1 वीर श्री प्रताप कपिलेश्वर देव माहाराजाङ्कर विजय राज्ये समस्त ०
अङ्क आह्वी
2 धनु अमावै सौरिवारे श्री पुरुषोत्तम कटके परमेश्वरङ्क दर्शन समय
महापात्र
3 ककाइ सान्तरा महापात्र जलसरसेन नरेन्द्र महापात्र गोपीनाथ मंग
रात्र महापात्र
4 काशीविद्याधर महापात्र वेलेश्वर प्रहराज महापात्र लखन पुरोहित
पटनायक दामोदर महा

- 6 सेनापती थाइ परमेश्वरङ्क श्रीचरण अग्रते भोग परिच्छा पात्र अग्निसर्मा
मुद्रहस्तर गोच
- 6 रे वोइला मुदले श्री पुरुषोत्तमदेवङ्क देउलद्वारे लेखन करिवा चाम्भर
ओड़ीसा रा
- 7 ज्यर लोण कउड़ी मुलकर न्याय्य क्वाड़िलि क्वाड़िलि क्वाड़िलि एहा राजा
होइ जे लङ्कइ से श्री
- 8 जगणाय देवङ्क द्रोह करइ ।

Translation.

On Sunday the new moon in Dhanu of the 4th anka of the victorious reign of the warrior, the powerful Kapileśvara Deva Mahārāja, at camp Purushottama while paying respects to the god, in presence of Mahápátra Kakái Sántará, Mahápátra Jalsara Sena Narendra, Mahápátra Gopinátha Mangarája, Mahápátra Kási Vidyádharma, Mahápátra Belaśvara Praharája, Mahápátra Lakhan Purohita, Paṭanaik Dámodara the generalissimo, before the feet of the God, and in the *cognisance* of Pátra Agni Sarmá, the examiner of Bhogas and the seal-bearer, spoke (the king):—Engraver, write on the door of the temple of the God Purushottama—the tax levied on salt and cowries I remit, remit, remit. Whoever being king, violates this, rebels against Lord Jagannátha.

Note.

This is the earliest inscription of the series. According to the Madalá Pánji, Kapileśvara Deva was an usurper, who from a minister became the king. He remits the taxes on salt and shells, apparently to popularise his reign. Of the eight officers named, Kási Vidyádharma and Jalsara Sena Narendra are mentioned in the Madalá Pánji to have been associates of the king in his youth.

Left side.

No. IV.

2 parts.

Part 1—4'—4' × 11"—Lines 9.

- L. 1 श्री वीर प्रताप कपिलेश्वर नवकोटी कर्णाटकलवणेश्वर गजपति गौड़ेश्वर
देव महाराजाङ्क विजे राजे समस्त ४९ आह्वी
- 2 धनु सुकल सप्तमि रवीवारे श्री पुरुषोत्तम जगन्नाथ देवङ्क पद्मपादकु
भक्ती निमित्ते कपिलेश्वर रजाय सेवा करिदिले रत्न

- 3 तोढरमान श्री भूजर रत्नशंख चक्र दुइ प्रमेश्वरङ्क मनहिंकि सुनाथोगाड़
रमान आनि प्रवेश कले हासिक माहा
- 4 पात्र जमसर माहापात्र विश्वेश्वर माहापात्र करमु माहापात्र नाथ
माहापात्र एते लोके प्रवेश कले नन्दि माहापात्रङ्क अधिकारे
- 5 माजगामखडे चउदशतप्रकरण भोगरागर समस्तन्ती थोइ देली ।
प्रमाणे लागि कराइले रत्नमकुट ८ काणफुल जोड़ातुंग
- 6 ल ४ नोड़का निसव्वा करि थोड़ा ८४ हौरामाणिक विचित्रमाल २
नाना नाएक मुदि १२ मुकुता
- 7 याउलि ८ मुकुता वड़कण्ठमाल ४ माणिकसुता मा ८ मरकत जाउलि
८ मरकत मुकुता मा ५ नानारत्नकपद्रक ४ मरत्क
- 8 तिसरसरे मानिकसुआ पदसरि ४ मुकुता तीसरा उतुरी २ एका
रत्नहारे १ मुकुता तोढर २
- 9 पादपलव २ नाना नाएक वाऊटी जोड़ा १२ हिरामानिकि वला जो २
जालितोढर २

Part 2—1'—9" × 7"—Lines 6.

- L. 1 नाना परताड़ थोड़ा १ पाऊड़ ४ मुकुता कङ्कनपट ६
- 2 कान्तिशरकर + कटी मेखला कनकभलाइ माल ५
- 3 सुना योगिन्त्र १ नाना पदार्थ शंख चक्र रत्न मा
- 4 ढ १६२ सुना + + + गोटिए श्रीकपिलेश्वर २
- 5 जाए एहा जगनाथ भहाप्रभुकु दिलि एहा नेमा वो
- 6 लि ये मनरे घरइ से श्री जगनाथङ्क द्रोहकरइ ।

Translation.

On Sunday, the 7th (tithi) of Dhanu bright half in the 41st (anka) of the victorious reign of the warrior, the powerful, the elephant-lord, the king over Gaṇḍa and ninety millions of Karṇāṭa and Kalabaraga, Kapileśvara Deva Mahārāja, out of devotion to the lotus-feet of the Lord Jagannātha of Purushottama, Kapileśvara Deva Rāja gave for sacred use:—Ornamented wrist-ornaments (toḍhar), and decorated conch and shells, two for the Lord's arms. For the bhoga of the god, the following (men) brought a supply of gold, viz., Hāsika Mahāpātra, Jamasara Mahāpātra, Viśveśvara Mahāpātra, Karamú Mahāpātra and Nātha Mahāpātra, these (men) supplied, under the superintendence of Nandi Mahāpātra; all (the articles) were placed in the audience hall

for bhogas of 1400 sorts. In accordance with directions (of the Sás-tras, the following) were put on the body (of the Lord), *viz.*, one ornamented crown, earrings 8, Tungal in pairs 4, small earrings counted at 14 pairs, necklaces set with diamonds and rubies 2, rings set with various sorts of stones 12, pearl ear-ornaments (jáulis) 8, large necklaces of pearls 4, necklaces of rubies 8, emerald ear-ornaments (jáulis) 8, necklaces of emeralds and pearls 5, loekets set with various sorts of stones 4, three-rowed emerald neck-ornaments with pendant ruby parrot 4, three-rowed pearl broast-ornaments (uturis) 2, ornamented necklae 1, pearléd wrist-ornaments (toḍhor) 2, golden feet set with stones (páda-pallabas) 2, bangles set with various sorts of stones 12 pairs, balás or wrist-ornaments of rubies and diamonds 2 pairs, netted tor-dhas 2, braeelets or partárdhas one pair, feet-ornaments or páhuráhs 4, pearl bracelets 6, waistlets with golden drops (?) 5, gold Jogibra (?) 1, the gold of (these) various things, and of the conch and shell is 192 márdas, one (illegible); the king Kapileśvara made a gift of these to Lord Jagannátha. He who intends to tako them, rebels against Jagannátha.

Note.

The inscription gives an interesting enumeration of the various ornaments bestowed by Kapileśvara Deva on Jagannátha. Many of these ornaments are still in use.

Left side.

No. V.

2'—8" × 9"—Lines 6.

- L. 1 वीरश्री गजपति गजडेसर प्रताप कपिलेसर देव माहाराजाङ्कर विजे राज्ये
 2 समस्त ३५ आर्क्षी मेस क्त ४ बुधवारो भो जगनाथ तोह सेवक ए
 ३ मतं जनाउष्वाक्कि रादइजजाके ए साअनन्तमानङ्क। मुँइ पाइक राउतकु करि
 4 + + + + वालकालु पोसि आनिलि एमाने मोते सबुहे
 क्वाडिले
 ५ एमानङ्कु मुइ ये याहा अन्नुरूपे विहिवी नियोगिवि विभो जगनाथ
 6 एकथा मोहर दोस अदोस विचार ।

Translation.

On Wednesday the 4th (tithi) of Mesha dark half in the 35th (anka) of the victorious reign of the warrior, the elephant lord, the king over Gauḍa, the powerful Kapileśvara Deva Mahárāja:—Oh Jagannátha, thy servant thus informeth the high officers in the kingdom. From

soldiers and servants (illegible, probably "up to them"), I looked after (all) from boyhood, now they have forsaken me. I will treat them as they deserve. Lord Jagannátha, judge the correctness or incorrectness of mine (acts).

Note.

According to Mádala Pánji, in the 35th anka of Kapileśvara Deva's reign, the Zemindars of Kundajori broke out into rebellion. From the context they appear to have been assisted by many of the king's own officers.

Left side.

No. VI.

3' - 3" × 1' - 3" — Lines 10.

वीर श्री गजनि गउडेस्वर नवकोटीकर्णाट कलवरगेसर विरवर श्री
प्रतापरुद्र देव

माहाराजाङ्कर समस्त ४ अङ्क आही ककड़ा सु १० बुधवारे अवधारीत
आईंगा प्रमाणे वड़

ठाकुरङ्क गीतगोविन्दठाकुर भोगवेले ए नाट होइव । संभधुप सरिला
ठारू

वड़ सिंगार परियन्ते ए नाट होइव । वड़ ठाकुरङ्क संपरदा कपिलेश्वर
ठाकुरङ्क वन्धा

नाचणीमान पुर्ण्या संपरदा तेलंगी संपरदा एमाने सविहे वड़
ठाकुरङ्क गीतगो

विन्द ऊँ आनगीत न सिखीवे । आनगीत न गाइवे । आन नाट होइ
परमेश्वरङ्क कामुरे न

हव ए नाट वितरके वइष्णम गाअण चारीजन अकन्ति एमाने
गीतगोविन्द गीतहि से गाइवे

एहाङ्क ठारू अशिक्षितमाने एकश्वररे श्रुणी गीतगोविन्द गीतहिँ से
श्रिखीवे आनगीत न श्रिखीवे एहा

जे परीक्षा आनगीत नाट कराइले जानी से जगन्नाथङ्क द्रोह करइ ।

Translation.

On Wednesday the 10th (tithi) of Kakadā, bright half in the 9th anka of the warrior, the elephant-lord, the king over Gauḍa and ninety millions of Karṇāṭa and Kalabaraga, the mighty Pratāparudra Deva

CONTENTS
OF THE
JOURNAL, PT. II, FOR 1892.

- No. 1.—King, Materials for a Flora of the Malay Peninsula. *Prairie*,
Noviciæ Indiæ v. An undescribed *Mezoneuron* from the Andaman
Group.
- No. 2.—Bigot, Catalogue of the Diptera of the Oriental Region,
Part II. Bigot, Catalogue of the Diptera of the Oriental Region,
Part III.
- No. 3.—Nieveville, Note on the Indian Butterflies comprised in the
subgenus *Padeuma* of the genus *Euploea*. Peal, The Communal
Barracks of Primitive Races. Plates I & II. Brühl, *De Ranun-*
culaceis Indiæ Disputationes. (Tab. iii, iv, v, et vi.)
-

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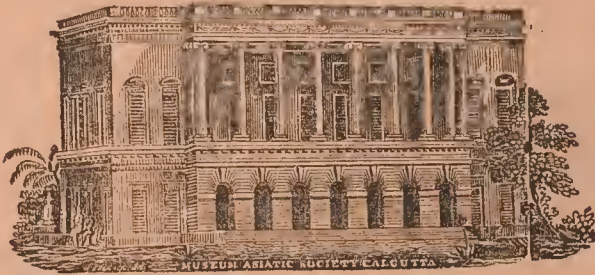
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“The bounds of its investigation will be the geographical limits of Asia: and within these limits its inquiries will be extended to whatever is performed by man or produced by nature.”—SIR WILLIAM JONES.

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CONTENTS.

	<i>Page</i>
<i>Uriyá Inscriptions of the 15th and 16th Century—By</i> BABU MON MOHON CHAKRAVARTI, M.A., B.L., <i>Sub-Executive Service of</i> <i>Bengal. (Contd.)</i>	97
<i>The topography of old Fort William—By</i> C. R. WILSON, M.A. ...	104
<i>A specimen of the Padumāwati—By</i> G. A. GRIERSON, B.A., I.C.S.	127

Máharája according to the ascertained orders:—Dancing will be performed thus at the Bhoga time of the elder Thákur (*i. e.* Balaráma) and Gítagovinda Thákur (*i. e.* Jagannátha). This dancing will be held from the end of evening dhúpa up to the time of Barasingár (bed time) dhúpa. The batch (of dancing girls) of Bara Thákur, the fixed female dancers of Kapileśvara Thákur, the old batch, the Telangá batch, all will learn no other song than Gítagovinda of Bara Thákur. They will not sing any other song. No other kind of dancing should be performed before the god. Besides the dancing, there are four Vaishṇava singers; they will sing only the Gítagovinda. Hearing in one tone from them, those who are ignorant will learn the Gítagovinda song; they should not learn any other song. That superintendent who knowingly allows other songs to be sung, and other dancings to be performed, rebels against Jagannátha.

Note.

This edict directs what songs are to be sung and what dances are to be performed at the time of night bhogas (from evening to bed-time). The songs will be the songs of Gítagovinda and nothing else. The dancers were in four batches, and they were taught by four Vaishṇava singers.

Left side.

No. VII.

वीर श्री गजपति गौड़ेश्वर नवकोटि कर्णाटकलवणेश्वर प्रताप
श्रीरुद्रदेव महाराजाङ्ग समस्त
५ अङ्ग आहि घनु तिनदिन (?) सोमवारे + + + कटक विजेसमय

(Rest illegible).

Translation.

On Monday, the 3rd (?) of Dhanu in the 5th anka of the warrior the elephant-lord, the king over Gauḍa and the ninety millions of Karṇāṭa and Kalabaraga, the powerful Rudra Deva Mahárája, at camp. . . .

Note.

This inscription is the lowermost. Ordinarily the place is dark, and the pilgrims while passing through the door, feel the way by touching the wall. In this manner almost all its lower part has been rubbed off.

Right side.

No. I.

in three parts.

Main part:—2' 9" × 9"—Lines 5.

वीरश्री गजनि गौड़ेश्वर नवकोटीकर्णाटकलवरगेश्वर
 प्रताप पृषोत्तम देव माहाराजाङ्कर समस्त २ आही मेस
 सुकल १२ ग्वारे श्री पृषोत्तम कटके विजे समए
 दन्तरत्नपलङ्क १ रत्नकलप्रधजसिंहासने १ रत्नकृति १
 रत्नखट १ सुनामार्थ्यणीपट १ रत्नवेण्टचँचर २ ।

Western part:—Lines 7

6½" × 11"

पृषोत्तम माहाराजाङ्कर दत्तर
 त्पलङ्क २
 रत्नकानफुल
 ४ मेरुगभं
 वाङ्गटि थोड़ा २
 रत्नविध्वना १
 चन्दिआगो १

Eastern part:—Lines 5

1' 0 × 10"

रत्नदर्पण गोटिय
 १ एहानेमा
 रे ये मनरे धरइ
 से जगनाथ देवङ्क
 द्रोह करइ ।

Translation.

On Thursday, the 12th of Mesha, bright half in the 2nd (anka) of the warrior, the elephant-lord, the king over Gauḍa and ninety millions of Karṇāṭa and Kalabaraga, the powerful Purushottama Deva Mahārājā, while encamping at camp Purushottama:—Ornamented ivory couch 1, ornamented throne with flags and jars 1, ornamented umbrella 1, ornamented bedstead 1, golden-handled broom 1, ornamented-handled chauris 2.

Eastern part.

Gift of king Purushottama:—
 Ornamented couches 2,
 Ornamented earrings 4,
 Merugarbha wristlets 2 pairs,
 Ornamented fan 1,
 Chandia (hair-ornament like
 moon) 1.

Western part.

Ornamented mirror 1. He who
 thinks of taking these, rebels
 against Lord Jagannātha.

Note.

This inscription seems to be a continuation of No. II left side, and is of the same date.

Right side.

No. II.

2' 5" × 1' 2"—Lines 8.

वीर श्री गजपति गउडेश्वर प्रतापकपिलेश्वर देव
 माहाराजाङ्गर विजेराज्ये समस्त १९ ङ्क आहीमेस अमा
 वै रवौवारे मलिकापरिसादिग विजेकरि बाज्जडा कटकाइ
 श्री पुरुषोत्तमकटके वीरमोनोइ विजे समय श्रीचरण
 अग्रते कोठघर सान्तरा परिच्छमहापात्र रघुदेशो गरिन्द्र
 जनाईं छाडकराइलाकु आइंगां होइला श्री पुरुषोत्तमर
 पुण्डरिच्छ गोपसाढी देलि एयकु ये अवालगंड से जग
 नाथ देवङ्क द्रोह करइ ए मुदले केलाइ खुण्टिया लिहाइला ।

Translation.

On Sunday the new moon in the Meshā of the 19th anka of the victorious reign of the warrior, the elephant-lord, the king of Gauḍa, Kapileśvara Deva Mahārāja, having conquered the side of Mallikā Parisā, on the journey back, at camp Purushottama, while taking his food, the storekeeper and superintendent Raghu Deva Narendra having made known (to the king) it was ordered:—I give to god Purushottam the Sāri eloth known as Puṇḍariksha gopa. Whoever violates this rebels against Jagannātha. This writing Kelai Khunṭiā inscribed.

Note.

The Mādala Panji mentions the conquest of a Mallikā country in the 21st anka—21st may be a mistake for 19. "Puṇḍariksha gopa" may be the name of a village.

Right side.

No. III.

4' 1" × 1' 4"—Lines 7.

वीर श्री गजपति गउडेश्वर नवकोटीकर्णाट कलवरगेश्वर प्रताप
 कपिलेश्वर
 देव माहाराजाङ्गर विजेराज्ये समस्त ३१ अङ्क आही ककडा सु १२
 गवारे श्री पुरु